

Destined To Live and Die and Live

Acts 2:22-24

Introduction

There is a common phrase that comes up every Christmas that is repeated over and over on signs, cards, emails, facebook, twitter and on and on into the digital world

“Keep Christ in Christmas”

This was a reaction to the overemphasis on the materialism and consumerism of Christmas.

So Christians took this opportunity to call the world and the Church back to keeping Christ in Christmas.

Well now in many circles of Christendom, Christ is being kept in Christmas, and the problem is now ...He is only in Christmas.

In other words, we have refocused the church and the world back on Christ as a babe in the Manger,

But what saddens me is that we have left Him there.

We have allowed the world to have Jesus in the manger with all the angels, shepherds, wise men and the the star of Bethlehem

But we have allowed him to grow up. to become a man and to die on the Cross.

Jesus in the manger, is sweet, wonderful, spectacular, supernatural, awe inspiring, non judgmental and non confrontational

It is a very comfortable place for the World to be.

Those in the World and even in the church find the babe in the manger inviting and enjoyable.

But remove Jesus from the manger and allow him to be the Sovereign King of the universe and all of a sudden He is the enemy and hated by millions.

Allow him to make statements like;

“I am the way the truth and the life, No one comes to the father but by ME”

or

Unless you are born Again, you cannot see the kingdom of Heaven.

and He will be rejected and despised.

Leave in the manger and all is OK

But just don't let Him Leave.

As much as many of us love the season of Christmas, you do need to know that we do not know the exact date of Jesus Birth. That was never the focus of the New Testament

The fact is that we really do not know what time of year He was born. Many believe that this date was chosen to coincide with (or even replace) the pagan holiday known as Saturnalia, but there is no definitive evidence for this. The first reference to December 25 as Christ's birthday comes from Julius Africanus who wrote in the early part of the third century.²

Some have argued that the traditional date is impossible because shepherds would not have been out in the fields at night in the winter. The average December night time temperatures near Jerusalem are between 35 and 40 degrees Fahrenheit. If this can be used as a guide here, then this would not have been unbearable for these shepherds. Also, it is possible that the temperatures were above average that night, so this argument is lacking. A more sophisticated argument has been lodged against the traditional date. Since Zacharias (father of John the Baptist) was of the division of Abijah ([Luke 1:5](#)), it is assumed that we can determine when he would have served in the Temple.³ From there, it is assumed that Elizabeth conceived immediately after Zacharias came home from Jerusalem. We know that Elizabeth was in her sixth month of pregnancy when Gabriel informed Mary of her virginal conception ([Luke 1:36](#)). However, we do not know if Mary conceived immediately after this meeting, and we do not know if her pregnancy lasted precisely 40 weeks. As such, there is just too much speculation in this argument to rule out or pinpoint any date, including December 25.

I am not saying that we should not remember or celebrate the Birth of our savior, After all the angels and the shepherds sure did. But of all the commands given in Scripture, not one tell us to celebrate or commemorate the Birth of Christ. But rather as you know the Bible commands to Remember the Death Burial and Resurrection of Christ buy by the Lords Table Communion.

So the Focus is the Life and Death of Christ.

So I say Christ was Born To Die.

He did not come just as a sweet babe in the Manger but He came to die.

However there are those who disagree

Dr. Benjamin L. Corey

if the entire point of Jesus coming to earth was to die, why not just let a sleeping baby Jesus die of natural causes warm in the manger? Why wait so many years and have it be one of the most horrific forms of execution humanity has ever devised? If it was all about dying, dying as a baby would have done the trick.

Listen, I know your childhood pastor was probably a decent person. I know this whole idea of “Jesus came to die” has been engrained in us since our earliest memories.

But they got this one wrong.

Jesus didn't come to die— he came to show us how to live.

Jesus came to show us how drastically we had misunderstood God— that God does *not* delight in sacrifices.

Jesus came to show us that we are not to repay evil with evil, that we must not retaliate when we are sinned against, but that we are to do kind things even toward those who hate us—because, as Jesus said, we are to emulate God who is “kind to the ungrateful and wicked.”

Jesus came to show us that God in the flesh can stand in the presence of sinners, and instead of anger and rage, says “neither do I condemn you.”

Dying wasn't the point at all— the point was coming to live.

So his point is that Jesus came to teach us how to live.

Well the problem with that is that the actions and attitudes he pointed out for us to live like cannot be accomplished unless Jesus dies and provides a new life empowered by the Holy Spirit..

Everything in Scripture revolves around the Death and Resurrection of Christ or the Gospel.

So I say again,

He was Born to Die

And this death was not a mere chance happening. Or an unexpected collision of events,

But rather it was a

Pre planned, Predetermined, Predestined, Foreordained, Eternally Selected, Event

This is seen throughout Scripture.

Over and over Jesus would refer to the timing of Gods plan by making reference to the Hour

Jn 2:4

4 Jesus said to her, “Woman, what does your concern have to do with Me? My hour has not yet come.”

Jn 7:6

6 Then Jesus said to them, “My time has not yet come, but your time is always ready.

Jn 7:8

8 You go up to this feast. I am not yet going up to this feast, for My time has not yet fully come.”

Jn 7:30

30 Therefore they sought to take Him; but no one laid a hand on Him, because His hour had not yet come

Jn 8:20

20 These words Jesus spoke in the treasury, as He taught in the temple; and no one laid hands on Him, for His hour had not yet come

Jn 12:23

23 But Jesus answered them, saying, “The hour has come that the Son of Man should be glorified.

Jn 12:27

“Now My soul is troubled, and what shall I say? ‘Father, save Me from this hour’? But for this purpose I came to this hour.

Jn 13:1

Now before the Feast of the Passover, when Jesus knew that His hour had come that He should depart from this world to the Father, having loved His own who were in the world, He loved them to the end.

Jn 17:1

Jesus spoke these words, lifted up His eyes to heaven, and said: “Father, the hour has come. Glorify Your Son, that Your Son also may glorify You,

Jn 16:32

32 Indeed the hour is coming, yes, has now come, that you will be scattered, each to his own, and will leave Me alone. And yet I am not alone, because the Father is with Me.

Mk 14:41

Then He came the third time and said to them, “Are you still sleeping and resting? It is enough! The hour has come; behold, the Son of Man is being betrayed into the hands of sinners.

This should not be a shock to us because The Bible affirms the reality of Gods Control of all events and all things

Is 46:10–11

Declaring the end from the beginning,

And from ancient times *things* that are not *yet* done,
Saying, ‘My counsel shall stand,
And I will do all My pleasure,’

- 11** Calling a bird of prey from the east,
The man who executes My counsel, from a far country.
Indeed I have spoken *it*;
I will also bring it to pass.
I have purposed *it*;
I will also do it.

Ac 4:25–28

who by the mouth of Your servant David have said:

‘Why did the nations rage,
And the people plot vain things?

- 26** *The kings of the earth took their stand,*
And the rulers were gathered together
Against the Lord and against His Christ.’

- 27** “For truly against Your holy Servant Jesus, whom You anointed, both Herod and Pontius Pilate, with the

Gentiles and the people of Israel, were gathered together

- 28** to do whatever Your hand and Your purpose determined before to be done.

Listen to our passage as I read it.

Ac 2:22–24

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

- 23** Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;
- 24** whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Lesson

- I. He was Determined to Live**
- II. He was Determined to Die**
- III. He was Determined to Live Again**

I. He was Determined to Live

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

Prophecy of the Birth and life of Christ

Born in Bethlehem. The Old Testament foretells of the messiah being born in Bethlehem. Micah 5:2 says: "But you, Bethlehem Ephrathah, though you are small among the tribes of Judah, out of you will come for me one who will be ruler over Israel, whose origins are from of old, from ancient times."

Born of a virgin. Isaiah 7:14 says: "Therefore the Lord himself will give you a sign: The virgin will be with child and will give birth to a son, and will call him Immanuel." The New Testament book of Matthew repeats this prophecy in a passage detailing Joseph's encounter with an angel of the Lord, who tells Joseph that Mary's child was conceived by the Holy Spirit and will save his people from their sins.

From the line of Abraham. A prophecy of the messiah being a descendant of Abraham is told in Genesis 22:18: "And through your offspring all nations on earth will be blessed." The genealogy of Jesus is told in the book of Matthew, which refers to him as "the son of David, the son of Abraham."

A descendant of Jacob. Numbers: 24:17 says: "A star will come out of Jacob; a scepter will rise out of Israel." The genealogy of Jesus laid out in the book of Matthew details Jesus lineage through Isaac and Jacob.

Called out of Egypt. Christians believe the Old Testament foretells Jesus being called out of Egypt in Hosea 11:1: "When Israel was a child, I loved him and out of Egypt I called my son." Matthew 2:13 is believed to explain this prophecy: "An angel of the Lord appears to Joseph in a dream. 'Get up,' he said, 'take the child and his mother and escape to Egypt. Stay there until I tell you, for Herod is going to search for the child to kill him.'"

Prophecy: Messiah would be Rejected

Isaiah 53:3 He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not.

Prophecy: Jesus would Ride Upon a Donkey

Zechariah 9:9 Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an donkey, and upon a colt the foal of a donkey.

Prophecy: He would be Betrayed by a Friend

Psalms 41:9 Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me.

Prophecy: His Betrayal Price would be 30 Pieces of Silver

Zechariah 11:12 And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver.

“Men of Israel, hear these words: Jesus of Nazareth, a Man attested by God to you by miracles, wonders, and signs which God did through Him in your midst, as you yourselves also know—

2:22. Jesus’ **miracles**, Peter said, were God’s way of verifying Jesus’ claims **to you**, the Jews (cf. 1 Cor. 1:22; 14:22).

Toussaint, S. D. (1985). Acts. In J. F. Walvoord & R. B. Zuck (Eds.), *The Bible Knowledge Commentary: An Exposition of the Scriptures* (Vol. 2, p. 358). Wheaton, IL: Victor Books.

Jn 20:30–21:1

30 And truly Jesus did many other signs in the presence of His disciples, which are not written in this book;

31 but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.

We need the life of Christ just as much as we need the death of Christ

(Matthew 5:48)

Jesus said

“You therefore must be perfect, as your heavenly Father is perfect”

We Can't so we need Someone else's righteousness

2 Co 5:18–21

18 Now all things *are* of God, who has reconciled us to Himself through Jesus Christ, and has given us the ministry of reconciliation,

19 that is, that God was in Christ reconciling the world to Himself, not imputing their trespasses to them, and has committed to us the word of reconciliation.

20 Now then, we are ambassadors for Christ, as though God were pleading through us: we implore *you* on Christ's behalf, be reconciled to God.

21 For He made Him who knew no sin *to be* sin for us, that we might become the righteousness of God in Him.

Ro 5:19

19 For as by one man's disobedience many were made sinners, so also by one Man's obedience many will be made righteous.

Ro 8:1–4

8:1 There is therefore now no condemnation to those who are in Christ Jesus, who do not walk according to the flesh, but according to the Spirit.

2 For the law of the Spirit of life in **Christ Jesus has made me free from the law of sin and death.**

3 For what the law could not do in that it was weak through the flesh, God *did* by sending His own Son in the likeness of sinful flesh, on account of sin: He condemned sin in the flesh,

4 that the righteous requirement of the law might be fulfilled in us who do not walk according to the flesh but according to the Spirit.

II. He was Determined to Die

23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

All the way back in Genesis it was clear that this was the plan

Ge 3:15

15 And I will put enmity

Between you and the woman,

And between your seed and her Seed;
 He shall bruise your head,
 And you shall bruise His heel.”

Is 53:2–12

For He shall grow up before Him as a tender plant,
 And as a root out of dry ground.
 He has no form or comeliness;
 And when we see Him,
There is no beauty that we should desire Him.

3 He is despised and rejected by men,
 A Man of sorrows and acquainted with grief.
 And we hid, as it were, *our* faces from Him;
 He was despised, and we did not esteem Him.

4 Surely He has borne our griefs
 And carried our sorrows;
 Yet we esteemed Him stricken,
 Smitten by God, and afflicted.

5 But He *was* wounded for our transgressions,
He was bruised for our iniquities;
 The chastisement for our peace *was* upon Him,
 And by His stripes we are healed.

6 All we like sheep have gone astray;
 We have turned, every one, to his own way;
 And the Lord has laid on Him the iniquity of us all.

7 He was oppressed and He was afflicted,
 Yet He opened not His mouth;
 He was led as a lamb to the slaughter,
 And as a sheep before its shearers is silent,
 So He opened not His mouth.

8 He was taken from prison and from judgment,
 And who will declare His generation?

- For He was cut off from the land of the living;
 For the transgressions of My people He was stricken.
- 9** And they made His grave with the wicked—
 But with the rich at His death,
 Because He had done no violence,
 Nor *was any* deceit in His mouth.
- 10** Yet it pleased the Lord to bruise Him;
 He has put *Him* to grief.
 When You make His soul an offering for sin,
 He shall see *His* seed, He shall prolong *His* days,
 And the pleasure of the Lord shall prosper in His hand.
- 11** He shall see the labor of His soul, *and* be satisfied.
 By His knowledge My righteous Servant shall justify
 many,
 For He shall bear their iniquities.
- 12** Therefore I will divide Him a portion with the great,
 And He shall divide the spoil with the strong,
 Because He poured out His soul unto death,
 And He was numbered with the transgressors,
 And He bore the sin of many,
 And made intercession for the transgressors.

Mt 26:24

24 The Son of Man indeed goes just as it is written of Him, but woe to that man by whom the Son of Man is betrayed! It would have been good for that man if he had not been born.”

23 Him, being delivered by the determined purpose and foreknowledge of God, you have taken by lawless hands, have crucified, and put to death;

Him

Him (ΤΟΥΤΟΥ [toutou]). **“This one,” resumptive and emphatic object** of “did crucify and slay.”

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ac 2:23). Nashville, TN: Broadman Press.

being delivered

ekdotos: given out or over, i.e. surrendered

Original Word: ἔΚΔΟΤΟΣ, ΟΥ

Part of Speech: Adjective

Transliteration: ekdotos

Phonetic Spelling: (ek'-dot-os)

Short Definition: given up, delivered up

Definition: given up, delivered up.

NAS Exhaustive Concordance

Word Origin

from *ek* and *didómi*

Definition

given out or over, i.e. surrendered

Verse 23. *Him being delivered*, ἔκδοτον. This word, *delivered*, is used commonly of those who are *surrendered* or delivered into the hands of enemies or adversaries. It means that Jesus was surrendered, or given up to his enemies, by those who should have been his protectors. Thus he was delivered to the chief priests, Mark 10:33. Pilate released Barabbas, and *delivered* Jesus to their will, Mark 15:15; Luke 23:25; he was delivered unto the Gentiles, Luke 18:32; the

chief priests delivered him to Pilate, Matthew 27:2; and Pilate delivered him to be crucified, Matthew 27:26; John 19:16. In this manner was the death of Jesus accomplished, by being *surrendered* from one tribunal to another, and one demand of his countrymen, to another, until they succeeded in procuring his death. It may also be implied here, that he was given or surrendered by God to the hands of men. Thus he is represented to have been given by God, John 3:16; 1 John 4:9,10. The Syriac translates this, "Him, who was destined to this by the foreknowledge and will of God, *you delivered* into the hands of wicked men," etc. The Arabic, "Him, delivered *to you* by the hands of the wicked, you received, and after you had mocked him, you slew him."

by the determined Purpose

horizó: to mark off by boundaries, to determine

Original Word: ὁρίζω

Part of Speech: Verb

Transliteration: horizó

Phonetic Spelling: (hor-id'-zo)

Short Definition: I define, determine, appoint, decree

Definition: I separate, mark off by boundaries; I determine, appoint, designate.

HELPS Word-studies

3724 *horízō* (from *horos*, "boundary, limit") – properly, to set boundaries (limits) – literally, "determine *horizons*" (*boundaries*).

3724 /*horízō* ("designate limits, boundaries") refers to the Lord (literally) "horizoning" *all the physical scenes of life before creation*. This guarantees God works each in conjunction with His eternal *purpose* (providence, see **4286** /*próthesis*).

[The English term "horizon" ("horizoning") comes from 3724 (*horízō*), "to set limits.

By the determinate counsel and foreknowledge of God

(τῆ ὠρισμενῆ βουλῆ καὶ προγνώσῃ τοῦ θεοῦ [*tēi hōrismenēi boulēi kai prognōsēi tou theou*]). Instrumental case. Note both purpose (βουλή [*boulē*]) and foreknowledge (προγνώσις [*prognōsis*]) of God and "determined" (ὠρισμενῆ [*hōrismenē*], perfect passive participle, state of completion). God had willed the death of Jesus (John 3:16) and the death of Judas (Acts 1:16), but that fact did not absolve Judas from his responsibility and guilt (Luke 22:22). He acted as a free moral agent.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ac 2:23). Nashville, TN: Broadman Press.

Purpose

boulé: counsel

Original Word: βουλή, ἥς, ἡ

Part of Speech: Noun, Feminine

Transliteration: boulé

Phonetic Spelling: (boo-lay')

Short Definition: counsel, deliberate wisdom

Definition: counsel, deliberate wisdom, decree.

HELPS Word-studies

1012 *boulé* – properly, a *resolved plan*, used particularly of the *immutable aspect of God's plan* – purposefully arranging *all physical circumstances*, which guarantees every scene of life works to His eternal purpose.

This level of God's *plan* (**1012** /*boulé*) demonstrates He is *the Lord* of history, i.e. always in charge!

Counsel. ἄβουλή. This word properly denotes purpose, decree, *will*. It expresses the act of the mind in *willing*, or the purpose or design which is formed. Here it means the purpose or will of God; it was his plan or decree that Jesus should be delivered. Acts 4:28, "For to do whatsoever thy hand and *thy counsel* ἡ βουλή σου determined before to be done." Ephesians 1:11, "Who worketh all things after *the counsel* of his own will." Hebrews 6:17, "God, willing to show the immutability of *his counsel*." See Acts 20:27; 1 Corinthians 4:5; Luke 23:51. The word here, therefore, proves that Jesus was delivered by the deliberate purpose of God; that it was according to his previous intention and design. The reason why this was insisted on by Peter, was, that he might convince the Jews that Jesus was not delivered by *weakness*, or because he was unable to rescue himself.

and Foreknowledge of God

prognōsis: foreknowledge

Original Word: πρόγνωσις, εως, ἡ

Part of Speech: Noun, Feminine

Transliteration: prognōsis

Phonetic Spelling: (prog'-no-sis)

Short Definition: foreknowledge

Definition: foreknowledge, previous determination.

HELPS Word-studies

Cognate: 4268 *prōgnōsis* (from 4267 /*proginōskō*, "foreknow") – properly, *foreknowledge*. 4268 (*prōgnōsis*) occurs twice in the NT, both times of "God's absolute *foreknowledge*." See 4267 (*proginōskō*).

Foreknowledge. This word denotes the seeing beforehand of an event yet to take place. It implies,
 (1.) omniscience; and,
 (2.) that the event is fixed and certain. To foresee a contingent event, that is, to foresee that an event will take place, when it may or may not take place, is an absurdity. Foreknowledge, therefore, implies that

for some reason the event *will certainly* take place. What that reason is, the word itself does not determine. As, however, *God* is represented in the Scriptures as purposing or determining future events; as they could not be *foreseen* by him unless he had so determined, so the word sometimes is used in the sense of determining beforehand, or as synonymous with decreeing, Romans 8:29; 11:2. In this place the word is used to denote that the delivering up of Jesus was something more than a bare or naked decree. It implies that God did it according to his *foresight* of what would be the best time, and place, and manner of its being done. It was not the result merely of *will*; it was will directed by a wise foreknowledge of what would be best. And this is the case with all the decrees of God. It follows from this, that the conduct of the Jews was foreknown. God was not disappointed in anything respecting their treatment of his Son. Nor will he be disappointed in any of the doings of men. Notwithstanding the wickedness of the world, his counsel shall stand, and he will do all his pleasure, Isaiah 46:10.

Arthur Pink

What is meant by "foreknowledge"? "To know beforehand" is the ready reply of many. But we must not jump to conclusions, nor must we turn to Webster's dictionary as the final court of appeal, for it is not a matter of the etymology of the term employed. What we need is to find out how the word is used in Scripture. The Holy Spirit's usage of an expression always defines its meaning and scope. Failure to apply this simple rule is responsible for so much confusion and error. So many people assume they already know the significance of a certain word used in Scripture, then they are too dilatory to test their assumptions with a concordance. Let us amplify.

Take the word "flesh." Its meaning appears so obvious that many would regard it as a waste of time to look up its various connections in Scripture. It is hastily assumed that the word is synonymous with the physical body, so no inquiry is made. But, in fact, *flesh* in Scripture frequently includes far more than what

is corporeal; all that is embraced by the term can only be ascertained by a diligent comparison of every occurrence of it and by a study of each separate context.

Take the word "world." The average Bible reader imagines this word is the equivalent for the human race, and consequently, many passages where the term is found are wrongly interpreted. Take the word "immortality." Surely it requires no study! Obviously it has reference to the indestructibility of the soul. Ah, but it is wrong to assume anything where the Word of God is concerned. If the reader will take the trouble to carefully examine each passage where "mortal" and "immortal" are found, it will be seen these words are never applied to the soul, but always to the body.

Now what has just been said on "flesh," the "world," "immortality," applies with equal force to the terms "know" and "foreknow." Instead of imagining that these words signify no more than a simple cognition, carefully weigh the different passages in which they occur. The word "foreknowledge" is not found in the Old Testament. But "know" occurs there frequently. When that term is used in connection with God, it often signifies to regard with favor, denoting not mere cognition but an affection for the object in view. "I know thee by name" (Ex. 33:17). "Ye have been rebellious against the LORD from the day that I knew you" (Deut. 9:24). "Before I formed thee in the belly I knew thee" (Jer. 1:5). "They have made princes, and I knew not" (Hosea 8:4). "You only have I known of all the families of the earth" (Amos 3:2). In these passages "knew" signifies either "loved" or "appointed."

In like manner, the word "know" is frequently used in the New Testament, in the same sense as in the Old. "Then will I profess unto them, I never knew you" (Matthew 7:23). "I am the good shepherd, and know my sheep, and am known of mine" (John

10:14). "If any man love God, the same is known of him" (1 Cor. 8:3). "The Lord knoweth them that are his" (2 Tim. 2:19).

Now the word "foreknowledge" as it is used in the New Testament is less ambiguous than in its simple form "to know." If you carefully study every passage in which it occurs, you will discover that it is a moot point whether it ever has reference to the mere perception of events yet to take place. The fact is that *foreknowledge* is never used in Scripture in connection with events or actions; instead, it always refers to persons. It is persons God is said to "foreknow," not the actions of those persons.

To quote Dr. James White in this regard, "to say that God foreknows acts, faith, behavior, choices, etc, is to assume something about the term that is not witnessed in the biblical text. God foreknows persons not things."

To prove this we will quote each passage where this expression is found.

The first occurs in Acts 2:23: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain." Careful attention to the wording of this verse shows that the apostle was not speaking of God's foreknowledge of the act of the crucifixion, but of the Person crucified: "Him (Christ) being delivered by."

The second is Romans 8:29-30: "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren. Moreover whom he did predestinate, them he also called." Weigh well the pronoun used here. It is not *what* He did foreknow, but *whom* He did. It is not the surrendering of their wills nor the believing of their hearts, but the persons themselves, which is in view.

"God hath not cast away his people which he foreknew" (Rom. 11:2). Once more the plain reference is to persons, and to persons only.

The last mention is in 1 Peter 1:2: "Elect according to the foreknowledge of God the Father." Who are "elect according to the foreknowledge of God the Father?" The previous verse tells us the reference is to the "strangers scattered," i.e., the diaspora, the dispersion, the believing Jews. Thus, the reference is to persons, and not to their foreseen acts.

Now in view of these passages (and there are no more) what scriptural ground is there for anyone to say God "foreknew" the acts of certain ones, i.e., their "repenting and believing," and that because of those acts He elected them unto salvation? The answer is, None whatever. Scripture never speaks of repentance and faith as being foreseen or foreknown by God. Truly, He did know from all eternity that certain ones would repent and believe, yet this is not what Scripture refers to as the object of God's foreknowledge. The word uniformly refers to God's foreknowing persons; then let us "hold fast the form of sound words" (2 Tim. 1:13).

Another thing we want to call particular attention to is that the first two passages quoted above show plainly and teach implicitly that God's foreknowledge is not causative, that instead, something else lies behind, precedes it—something that is His own sovereign decree. Christ was "delivered by the (1) determinate counsel and (2) foreknowledge of God" (Acts 2:23). His counsel or decree was the ground of His foreknowledge. So again in Romans 8:29. That verse opens with the word "for," which tells us to look back to what immediately precedes. What, then, does the previous verse say? This, "all things work together for good to them . . . who are the called according to

His purpose." Thus God's "foreknowledge" is based upon His "purpose" or decree (see Psalm 2:7).

God foreknows what will be because He has decreed it. It is therefore a reverse order of Scripture, putting the cart before the horse, to affirm that God elects because He foreknows people. The truth is, He foreknows because He *has* elected. This removes the cause of election from outside the creature, and places it in God's own sovereign will. God purposed in Himself to elect a certain people, not because of anything good in them or from them, either actual or foreseen, but solely out of His own pleasure.

Why He chose the ones He did, we do not know. We can only say, "Even so, Father, for so it seemed good in Thy sight." The plain truth of Romans 8:29 is that God, before the foundation of the world, singled out certain sinners and appointed them unto salvation (2 Thess. 2:13). This is clear from the concluding words of the verse: "Predestinated to be conformed to the image of His son." God did not predestinate those whom He foreknew were conformed. On the contrary, those whom He foreknew (i.e., loved and elected) He predestinated "to be conformed." Their conformity to Christ is not the cause, but the effect of God's foreknowledge and predestination.

you have taken

Ye have taken. See Matthew 26:57. *Ye Jews* have taken. It is possible that some were present on this occasion who had been personally concerned in taking Jesus; and many who

had joined in the cry, "Crucify him," Luke 23:18-21. It was, at any rate, the act *of the Jewish people* by which this had been done. This was a striking instance of the fidelity of that preaching which says, as Nathan did to David, "Thou art the man !" Peter, once so timid that he denied his Lord, now charged this atrocious crime on his countrymen, regardless of their anger and his own danger. He did not deal in *general* accusations, but brought the charges home, and declared that *they* were the men who had been concerned in this amazing crime. No preaching can be successful that does not charge on men their personal guilt; and that does not fearlessly proclaim their ruin and danger.

by your lawless hands

Lawless men (ἀνομων [*anomōn*]). Men without law, who recognize no law for their conduct, like men in high and low stations today who defy the laws of God and man. Old word, very common in the LXX.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ac 2:23). Nashville, TN: Broadman Press.

have crucified and put to death.

Ye did crucify (προσπηξαντες [*prospēxantes*]). First aorist active participle of προσπηγνυμι [*prospēgnumi*], rare compound word in Dio Cassius and here only in the N. T. One must supply τῷ σταυρῷ [*tōi staurōi*] and so it means "fastened to the cross," a graphic picture like Paul's "nailed to

the cross” (προσηλωσας τω σταυρω [*prosēlōsas tōi staurōi*]) in Col. 2:14. **Did slay** (ἀνείλατε [*aneilate*]). Second aorist active indicative with first aorist vowel α [a] instead of ο [o] as is common in the *Koiné*. This verb ἀναιρεω [*anaireō*], to take up, is often used for kill as in Acts 12:2. Note Peter’s boldness now under the power of the Holy Spirit. He charges the people to their faces with the death of Christ.

Robertson, A. T. (1933). *Word Pictures in the New Testament* (Ac 2:23). Nashville, TN: Broadman Press.

III.He was Determined to Live Again

24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Psalm 16:10 "For you will not leave My soul among the dead or allow your holy one to rot in the grave."

So the Jews answered and said to him, 'What sign do you show to us, since you do these things?' Jesus answered and said to them, 'Destroy this temple, and in three days I will raise it up.' Then the Jews said, 'It has taken forty-six years to build this temple, and will you raise it up in three days?' But he was speaking of the temple of his body. When therefore he was raised from the dead, his disciples remembered that he

said this; and they believed the Scripture, and the word which Jesus had spoken ([John 2:18-22](#)).

An evil and adulterous generation craves for a sign; and yet no sign shall be given to it but the sign of Jonah the prophet; for just as Jonah was three days and three nights in the belly of the sea monster, so shall the Son of Man be three days and three nights in the heart of the earth ([Matthew 12:39-40](#)).

From that time Jesus began to show to his disciples that he must go to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and be raised again the third day ([Matthew 16:21](#)).

Therefore my Father loves me, because I lay down my life that I may take it again. No one takes it from me, but I lay it down of myself. I have authority to lay it down, and I have authority to take it again ([John 10:17, 18](#)).

On the next day, which followed the Day of Preparation, the chief priests and Pharisees gathered together to Pilate saying, 'Sir, we remember, while he was still alive, how that deceiver said, "After three days I will rise." Therefore command that the tomb be made secure until the third day, lest his disciples come by night and steal Him away, and say to the people, "He has risen from the dead." So the last deception will be worse than the first' ([Matthew 27:62-64](#)).

24 whom God raised up, having loosed the pains of death, because it was not possible that He should be held by it.

Verse 24. *Whom God hath raised up.* This was the main point, in this part of his argument, which Peter wished to establish. He could not but admit that the Messiah had been in an ignominious manner put to death. But he now shows them that *God* had also raised him up; had thus given his attestation to his doctrine; and had sent down his Spirit according to the promise which the Lord Jesus made before his death.

Having loosed the pains of death. The word *loosed*, $\lambda\upsilon\sigma\alpha\nu$, is opposed to *bind*, and is properly applied to a *cord*, or to anything which is *bound*. See Matthew 21:2; Mark 1:7. Hence it means to *free*, or to *liberate*, Luke 13:16; 1 Corinthians 7:27. It is used in this sense here; though the idea of *untying* or loosing a band is retained, because the word translated *pains* often means a *cord* or *band*.

The pains of death. $\omega\delta\iota\alpha\nu\ \tau\omicron\upsilon\ \gamma\alpha\upsilon\alpha\tau\omicron\upsilon$. The word translated *pains* denotes, properly, the extreme sufferings of parturition, and then any severe or excruciating pangs. Hence it is applied also to *death*, as being a state of extreme suffering. A very frequent meaning of the Hebrew word, of which this is the translation, is *cord*, or *band*. This perhaps was the *original* idea of the word; and the Hebrews expressed any extreme agony under the idea of *bands* or *cords* closely drawn, binding and constricting the limbs, and producing severe pain. Thus death was represented under this image of

a band that confined men; that pressed closely on them; that prevented escape; and produced severe suffering.

It was not possible. This does not refer to any *natural* impossibility, or to any inherent efficacy or power in the *body* of Jesus itself; but simply means that, *in the circumstances of the case, such an event could not be.* Why it could not be, he proceeds at once to show. It could not be consistently with the promises of the Scriptures. Jesus was the *Prince of life*, (Acts 3:15,) and had life in himself, (John 1:4; 5:26) and had power to lay down his life, and to take it again, (John 10:18;) and it was indispensable that he should rise. He came, also, that through death he might destroy him that had the power of death, that is, the devil, (Hebrews 2:14;) and as it was his purpose to gain this victory, he could not be defeated in it by being confined to the grave.

"But when the fullness of the time had come, God sent forth His Son, born of a woman, born under the law, to redeem those who were under the law, that we might receive the adoption as sons."
—Galatians 4:4-5

Here's a side to the Christmas story that isn't often told: Those soft little hands, fashioned by the Holy Spirit in Mary's womb, were made so that nails might be driven through them. Those baby feet, pink and unable to

walk, would one day stagger up a dusty hill to be nailed to a cross. That sweet infant's head with sparkling eyes and eager mouth was formed so that someday men might force a crown of thorns onto it. That tender body, warm and soft, wrapped in swaddling clothes, would one day be ripped open by a spear. Jesus was born to die.